The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Swiftly the politic goes: is it dark?—he borrows a lantern;

Slowly the statesman and sure, guiding his steps by the stars.

—Lowell.

REV. WILLIAM R. LORD, of St. Paul, writes to THE NEW UNITY, "I have been wanting to tell you and the Congress, ever since my return, that you have my heartiest sympathy. The Congress is good as far as it goes, with all its impediments. I myself long for something broader. I would have liked to have seen a Liberal Congress of Religions, as Dr. Momerie puts it. . . . It is discouraging to have one . . . hold on fearfully to the larger thing lest he be lost (really found) in it. . . . Our churches need to be educated into the spirit of the Congress."

A CORRESPONDENT from Oak Park, Illinois, in sending her annual subscription to the Liberal Congress, says: "Your appeal of June 20th will inspire many, I know, but I should have sent mine without it. I endorse your views most heartily. I cannot see why Unitarianism cannot be trusted to take care of itself, and I have the very strongest feeling that, if there is work needed to be done, it is cowardly to stay the hand ready to do it for the possibility of some remote untoward contingency. The world needs the help of the many who never go near the churches and who yet, in a way, are hungry for the higher life if only they can be helped to find it."

THE death of Professor Huxley has left Mr. Spencer and Dr. Alfred Russell Wallace the only survivors of the five great English evolutionists of the century. A man of keen insight and great brilliancy of thought, Professor Huxley has been of great service to the world in establishing the scientific character of the doctrine of evolution, especially by the careful work he has done with reference to the primates. It is true that his very brilliance, the quickness and vigor of his mind have been something of a snare to him, as by these qualities he has been led to express himself very positively and sometimes with undue haste upon social, ethical, philosophical and religious questions for which he had not an expert's qualifications. But even in these fields of thought, outside his proper domain, his contributions have generally been helpful and vitalizing, for his words have always been suggestive even where not profound. Certainly the century in which he lived has much to be thankful for in the life of Thomas F. Huxley.

IN HIS paper, *The Cause*, alluding to *Justice's* treatment of the Toynbee Society, the admirable philanthropic organization of Philadelphia which was recently noticed in "The Liberal Field" column of THE NEW UNITY, Mr. Wm. M. Salter speaks well as follows:

We regret to observe the narrow and sneering comment of *Justice*, the Philadelphia Single-Tax paper, on the new Toynbee Society. Because the Toynbee Society is not a Single-Tax Society, it is made up, in the opinion of *Justice*, of people "who are willing to do anything for the workingman except get off his back," of "college professors who are paid to befog thought," and "pious pastors who are supported by big landlords." Such language as this injures no one except those who use it. There is really room for a variety of reform organizations, some aiming at large measures, and others working for smaller ones—and they should tolerate one another and, as far as possible, co-operate with one another. We have ourselves signified our approval of the essential principles involved in Mr. George's proposal, and have joined the Philadelphia Single-Tax Society; but we see no inconsistency in working also for more moderate and more immediately practical measures of reform. The Toynbee Society recognizes its limitations. It does not pretend to take the place of such organizations as the Single-Tax Society. We enter a plea for more large-mindedness, more toleration among reformers. We do not see that sectarianism and bigotry are any better here than in the religious world.

WE have received from Trinity Parish, New York, a "Report as to the Sanitary Condition of the Tenements of Trinity Church, and Other Documents," nominally addressed to the parishioners of the church, but evidently intended for the public and showing a proper sensitiveness to the criticism it has received from the press. The report brings strong expert evidence to show that the alleged excessive death rates in houses on Trinity's property is not only untrue, but is just the reverse of the truth; and it is also shown that the only saloons on Trinity property are on land held under old leases which the corporation cannot control. The testimony of Rev. A. W. Halsey, a Presbyterian minister whose church is in a region largely owned by Trinity, which is reprinted from the *Observer* (a Presbyterian paper), is very convincing as to the superiority of Trinity Parish as a landlord. But after all has been admitted that justice requires, it seems to us true, from Trinity's own showing, that the corporation is more largely controlled by so-called "business" interests in the administration of its property than is quite consistent with a highly religious character, and that it is less mindful than it should be of its great opportunity for good.

The Bible in the Public Schools.

Among the people who have learned nothing and forgotten nothing, one has the right clear to include the men and women who are once more agitating for the introduction of the Bible into our public schools. Theirs is another case of correct premises marshalled to trestle altogether unwarranted conclusions. It is true enough that no education even approaches the ideal of what is connoted by the term, which does not consider the moral factor, and does not exercise a potent influence for building up character. Knowledge, however varied, is from the point of view of a wise educator always merely the tool; and the acquirement of technical skill, however

necessary, is never the primary and essential aim in view. This much must be conceded, that from the higher, the truer point of view, a *merely secular* training of either head or hand at best provides an incomplete education; and, as a rule being merely a sorry apology for what it claims to be, must be adjudged an absolute failure. But is the conclusion well drawn that the remedy lies in the re-introduction of Bible reading into the exercises of our public schools?

Let us for the moment accept the most enthusiastic prophecies and most extravagant estimates of these lovers of the Bible! Let us hold with them that this collection of writings is dowered with a wealth of moral influence not possessed by any other literature! There is undoubted truth in this valuation of these old documents. Yet, willing as we are to crown the Bible with a diadem fitting no other book, in the very interest of the Bible and its moral influence we must protest against any and all concessions to the agitators. Liberty of conscience is one of the fundamental conditions of moral growth. Respect for other people's rights the only atmosphere in which moral influences may be brought to an effective potency. And yet, it is these very foundations of a genuinely moral training which would have to be disregarded if the reading of the Bible is to be more than a perfunctory waste of time. Majorities have no moral justification to interfere with the conscience of however small a minority. Should there be among us only a few who, let us say, foolishly misapprehend the character of the Bible, these few have a right to insist that their scruples be fully respected. They are taxed for the maintenance of the schools. Taxation implies certain constitutional rights. The rights of one atheist, one agnostic, one Jew or Mohammedan are as sacred as are those of a thousand evangelical Christians. To violate another's rights amounts unquestionably to the commital of a moral wrong. A scheme that necessarily involves in its basis a moral wrong cannot result in exercising a healthy moral influence. The end does not hallow the means; from a polluted well pure water will not flow.

This fatal weakness of their method, the agitators themselves seem to feel, and to meet it they would have the Bible read without commentary; they suggest that a commission be appointed to consist of the archbishop, a prominent evangelical minister and a rabbi, to select the ethical passages which shall thus be read in the class rooms. The poor Bible has indeed suffered at the hand of none so grievous wrongs as it has at that of its professed friends. No serious student of the Bible can escape the fear that to make of it a fetich—as here it is proposed—will defeat the very end sought to be accomplished. The sacred books of Judaism and nascent Christianity are not magic formulæ the very sound of which will work miracles. Such reading without commentary is absolutely futile. It will bear no fruit. It will lower the book in the esteem of the young listeners. Can they understand what is read to them? Pedagogues know that nothing is so fatal as the disregard of the capacity of the child's mind. Adults, unless they have been specially trained, fail to understand the Biblical books. Their language and their historical setting belong to an age and a people that are removed from us by the interval of many centuries. Comment is indispensable to the elucidation of the content. Without it, as far as the effect upon the children is concerned, the books might as well be read in the original Hebrew or Greek.

Comment, however, cannot help opening the door to theological controversy. Originally the Bible may have been literature. Literature studies of this order belong to the curriculum of the high schools. They are intruders in the grammar schools, and as such must there not be tolerated. In the study of the Bible as literature, a high degree of competency is prerequisite in the teacher. The teachers in the grammar and primary grades cannot in reason be supposed to be possessed of it. Moreover, an almost superhuman intensity of tact is needed to avert in this study the danger of theological and religious prejudice. For so intimately is the Bible associated with religion and theology that this rock is always ahead. No orthodox Jew, for instance, can disassociate the introduction of the New Testament into the schoolroom from the suspicion of a covert missionary attempt to convert his child; while if the teacher be a Jewess, her Christian pupils will be aroused to suspect her of hypocrisy or some hidden intention of disrespect. Agnostics and atheists, Catholics and Protestants will encounter the same difficulties. Is it then not wiser and more conducive to morality to "let well enough alone?"

The use of an anthology of ethical maxims, judiciously selected, might perhaps be less apt to create such troubles; but even it would not obviate them entirely. From the pedagogical point of view, there are other and equally serious objections to the adoption of such a manual with a view to the quickening of the moral sense of the pupils. The tyranny and fetichism of the text-book always works havoc. There is too much of it, even now, in our school methods. Moral training is not a matter of text-book learning. It is a matter of discipline and habit and example. Our schools need not add a new study—morality—to their even now overcrowded lists of the things taught. The Ten Commandments learned by heart, the Sermon on the Mount recited by rote, have never yet made a single child moral. Nor has a list of duties and a catalogue of obligations. The whole school life, every study in the reader or history, every exercise in the workshop, under the inspirations of a teacher who is a teacher, may be and should be a source of moral influences. The essential reform in our school system, which should arouse to action the friends of true education, consists in providing teachers who understand the opportunities of their art. Under their guidance, every study will conduce to the development of moral character. The Bible cannot accomplish this. Its introduction is a violation of the fundamental principles of our government; it cannot but do violence to the conscience of many who have rights which no majority may override. The Bible has no place in our public schools. Its study must be left to the churches and the Sunday schools, to private classes in literature and religion. E. G. H.

Divine Providence and Law.

The preservation of faith depends upon the ability of the church to harmonize the idea of a Divine providence or oversight with the scientific doctrine of Law. The old conception of supernaturalism thrust God into the background of a great past. Theology was interested in what God did at a special time and for a special people, and not in what God is now doing. Religious thought has approached the future backward, with face turned to the receding years. A living faith fares poorly upon the thin diet of what has been. Supernaturalism is the old sense-palsied faith. The modern doctrine of Law popularly interpreted threatens to dismiss the God idea from the universe altogether. Law has become the magic word of the century. It has been made to answer every question of what and wherefore. Where the past said "God," the present says "Law." The Jew found his explanation of everything in his national experience in the single word Jehovah. Olympus, if not for the Greek philosophers, was at least for the Greek masses a sufficient first cause of things. Ancient thought is supplanted by reference to Law. In the main the march of this idea has been corrective.

But the serious thing is that worship—that is, religion on its Godward side—feels the palsy of this new touch. Prayer grows attenuated in a world beset and interlaced by immutable Law. Men start upon a great undertaking with an invocation to Law rather than as of old to God. Success is governed by Law and no longer by Providence. Fra. Angelico before beginning a painting bowed himself in awful prayer, and what he then painted he would not change because it was of God. The modern artist takes a stroll through the art museum or reads a book on technique. Not that this changed attitude is wholly wrong. Far from it. But with the old blind devotion and dependence goes much that is real and essential to the spiritual nature of man. The tendency, we fear, is to permanently divorce the soul of man from the Infinite, and to lose the larger and holier impulses which spring from faith in the unseen yet real Divine forces. There can be little doubt that this almost deification of Law is among the most pervasive and subtle causes of modern unbelief. Science pours this thought through every vein of the religious life, and a stethoscopic investigation

shows that the poison has reached the heart of faith and devotion. It beats slower than it was wont. In the main the scientific spirit treats the God idea languidly to say the least. It is much as if one should in Emerson's expressive phrase say: "Poor God, with nobody to help him." Even the most common minds have gotten the idea that Law and God are somehow antagonistic terms, and faith in the latter is being shaken by a dim belief in the former.

There is every evidence that the doctrine of universal Law has come to stay. Facts are on its side. That ecclesiastical council which voted evolution untrue sometime since, rivaled the temerity of the Pope who issued a Bull against a comet. Now this idea of Law has its valuable and corrective ministry to modern religious thought, and can only do permanent harm to faith if the church and pulpit has no real and modifying truth to set over against it in such a way that the idea of God and the idea of Law are seen to run together. God is to be conceived of as *in* Law, implicated in its every process, yet without doing injustice to the personality of the one, or the reality of the other.

Is such a conception reasonable? It might with more reason be asked, Is any other conception reasonable? An intelligible Law without an intelligent law-giver is as much an anomaly to right thinking as an orderly world without Law. Law explains nothing as to the first cause of things. It is a method of manifestation or orderly procedure, and, even when implicating, as it usally does in common usage, the forces thus manifested and acting, carries in fact only the dignity of a secondary cause. Evolution, the comprehensive Law, is impotent at the very point where the mind most persists in being enlightened. There is every indication that the evolutionary philosophy must summon the idea of God or find itself in the predicament of the ancient conception that the earth was carried on the back of an elephant, —which did very well for a time until some curiosity monger wanted to know what the elephant stood on.

The conclusions of the evolutionary philosophy begin to look a little large for its major premise. It claims more than its own logic is able to substantiate. That is, a purely materialistic conception of evolution finds itself balancing a mighty pyramid of fact upon an apex of assumption. Already there is a strong tendency for science to redefine its own terms; and it has suddenly dawned upon many minds that, as Mrs. Ward says in "Robert Elsmere," "Herbert Spencer has not said the last thing on all things in heaven and earth." The mystery of a first cause remains untouched and is as clamorous for an answer as when the Indian sages wrestled with the same problem beneath the shadows of the Himalayas. Science has not yet said a better thing than the Hebrew sages said two thousand years ago or more: "In the beginning God created the heavens and the earth." We put our modern interpretation upon that, to be sure, and read the old statement in the light of a new knowledge, but the implication of purpose and intelligence at the heart of things is more satisfactory than any dictum of a materialistic philosophy.

The central idea of the first chapter of Genesis, some of the foremost scientific minds of the century are reaffirming. The doctrine of evolution in the hands of a recent class of thinkers already forshadows a consistent doctrine of final causes, and final causes implicate by an inexorable logic of mind the idea of an intelligent first or efficient cause. Men like Fiske, Abbott and LeConte are making unexpected use of scientific findings and are rebuilding the temple of theism upon the very premises which at first threatened to make theism unnecessary and impossible. "The everlasting source of phenomena," says Fiske, "is none other than the infinite power which makes for righteousness." Let church and pulpit take science at its latest word. The time was never more auspicious than now to proclaim a theistic interpretation of Law, and strengthen faith by the very facts which seemed for a time to threaten its extinction. The necessity under which Christian thought finds itself of finding some counter truth to the doctrine of Law is its opportunity to base its doctrines of Divine providence upon that which even the severest science will not question. God working *in* and *through* Law and not erratically independent of it, Law the method of Divine action, are in the light of scientific teachings not merely admissible assumptions, but reasonable. Slowly modern thought rejects the old idea of an extra-cosmic God and turns back to the Greek teaching of the Divine immanence, and a past philosophy lays itself parallel with modern science, indicating if not demonstrating the way of a final harmony between faith and knowledge.

R. A. W.

Old and New.

Star Dust Revealed by a Sunbeam.

One of Chicago's liberal rabbis relates that when taking a walk one morning he fell in with a blind man whom he assisted across the street and to his home. The latter inquired about his companion's profession, and, being told that he was a Jewish minister, asked what the Jews believed. The rabbi replied that they believed in one God and in an upright, serviceable life. The blind man asked if they believed in the Bible, and, being told that they believed in the Old Testament but not in the New, replied that the Old Testament was no better than last year's almanac, and asked if the rabbi did not know that it was written in the New Testament that he who believeth not shall be damned. They had by this time reached the blind man's house, and with this parting thrust the latter left his companion, who thanked him for the privilege of helping him across the street and passed on. As he moved away he heard the blind man say to the woman who came to meet him, "Didn't I give that Jew a good whack!"

The Unitarians in Boston have undertaken Sunday open-air services on the Common this year. The audience numbered about 1,000 at the first meeting, and Dr. E. E. Hale was one of the speakers.

The first woman in America to make literature a profession was Hannah Adams, who was born in Medfield, Mass., in 1755, and died at Brookline, same State, Nov. 15, 1832.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

To a Lark Singing in the Black Country.

O bonnie bird, thou surely art not wise
To nestle in this poor pretence of grass,
To bear aloft into our grimy skies
Thy song divine; thou who at choice mightst pass,
On lightest soaring wing,
To where the spring indeed is spring;
Where the "live murmur" may be heard
Of all the woodland's quickening powers,
Roused from the winter sleep by April showers;
Or where, beneath blue heavens unblurr'd
By smoke, young wheatfields spread
Their carpet green; or where thro' the rich soil so red,
That knows not coal, the ploughman drives his laboring team;
Or where the clear, cool stream
Runs by banks all primrose set;
There would I lie and dream my dream
Of life without its modern fume and fret,
Were I like thee,
All fancy free,
Thou foolish bird.

Yet churl am I to call thee fool;
For thee methinks that God hath sent,
So to forbid our discontent,
Our dullard hearts to school,
And teach that joy can live though verdure die,
And hope beam bright beneath a darkened sky.

Wray W. Hunt in *The Spectator.*

The Policy of the Liberal Congress.

How Far Can the Liberal Denominations be Federated? When Federation is Impossible What Remains For the Congress To Do?

REV. ARTHUR M. JUDY.

It is not a question whether, after a thoroughgoing analysis, the liberals will be found to be at heart capable of union; it is only a question whether we, or our immediate successors, can command the wisdom to take those practical steps which insure this union,—a union which the condition of thought and feeling among us makes it incumbent upon us to strive for with all our hearts. As to those practical steps: They should be taken, and of this we can be sure, in strict conformity with the principles of a thoroughgoing democratic polity. In all the societies which are likely to enter this Congress the absolute independence of the congregation is maintained. It is on the cornerstone of this independent congregationalism that the fabric of the great liberal movement of the future is to be built. In fact, if we could rightly interpret the events in which we are involved, we should see that one of the chief of the several influences which are calling the Liberal Congress into existence, is the need of a thoroughly organized representative, or democratic, church.

The forces which are everywhere tending to the democratizing of secular governments are tending, although more slowly, to the democratizing of ecclesiastic governments. The Catholic Church with its manifold feudal features is an anachronism; so is the Presbyterian with its fewer feudal features, and the Episcopal and the Methodist. The time is coming when the people of Christendom, grasping the full force of King Charles's dictum, will reverse it and declare, "No king, no bishop." They will utterly repudiate the doctrine of a divine authority in things religious, as they have in things secular, and maintain that all authority pro-

ceeds from the people. In the church, too, it will be *Vox Populi, Vox Dei.* But to build a great and efficient religious organization based on this principle, is one of the most serious tasks ever thrown upon man to do. Even in the denominations which have been working at the task for the longest period, only a little has been accomplished. Organically, Unitarianism, Universalism, Reformed Judaism and Quakerism, are all weak. But this weakness is the weakness of an immature not of an overmature growth. These denominations are weak as the American colonies were weak before their civic principles were carried to maturity in the formation of the United States government.

What these our liberal denominations need, is a central government, which is at once powerful and authoritative in those functions which transcend the capacity of separate congregations or local conferences, and yet ultimately amenable to these congregations through the principle of representation. Now if I rightly interpret the conditions of our times, it is the Liberal Congress which ought to become this central government in that great and consistently organized democratic church which the world awaits. Unitarianism, Universalism, Reformed Judaism and the various Independent churches are but the colonies in American liberalism. To change them into the states of the Liberal Church of America, is, I believe, the task which God has set before us. And it is far from an easy task; so far you will not expect me to come prepared with many explicit suggestions that will help us in discharging it. But while I feel uncertain as to many points of detail, I feel clear upon the main principle to be followed in bringing about a true and lasting union, and that is, that we ought to strive to *bring the liberal denominations into this Congress as organic wholes not as dismembered parts.* The United States of America was not composed of counties but of colonies; the civic organisms were not first shattered into their component parts and then reorganized into a new body politic, but they were kept in their pristine vigor and a new career opened to them by so federating them that they found great power and capacity in union which they had lacked in disunion.

So should we strive to organize the Liberal Church of America. We should first and above all things strive not to impede or materially alter the organizations to which we look for co-operation. In their perfected and reinvigorated individuality lies the hope for the great liberal union. For the work of liberalism is to be achieved not in one way but in many ways. Humanity is many sided; needs to be appealed to with many appeals; and I foresee that the great Liberal Church of the future will be strong just in proportion to the vigor and diversity of the denominations which compose it. A catholic church—and it is that we are seeking—is a church of diversity in unity.

In vain would you look for unanimity of thought or procedure even in the days of mediæval Catholicism, more vain to hope for such entire unanimity in the liberal Catholicism we are striving to build. Therefore does it seem to me that there is no policy so fatal for this Congress to pursue as the policy of endangering the vigor of its component denominations. They stand ready to supply, under a common banner, that diversity of operation which it took Rome centuries to build up; and they are prepared to furnish those varied appeals to loyalty and enthusiasm which are the secret of the vast power that inheres in a complex organism. Do you say that the Unitarian loves his name; that the Jew will never forget his Judaism? What, if you are wise, would you ask more propitious of a liberal Catholicism than just that love. It assures you that those who entertain it are bound over to the cause of liberalism by the most sacred ties of association and of blood. Do not throw away that enormous capacity of devotion which comes to the Jew from the ties which for thousands of years have bound him to Judaism and do not ask the Unitarian to renounce the pride that entwines his principles with the most illustrious names in American literature and life. Let them remain Jews, Unitarians, Quakers, Universalists, and be propelled by the vast force that inheres in these denominational sanctities. Would Napoleon, with all his genius, have dared to fling away the power which lay in the very name of the Old Guard? And can we of the Liberal Congress, entering upon a many-sided fight, dare to throw away the strength which lies in the very name of these our varied army corps? No, I say; let the word go forth that what this Congress desires is not a less but a more intense denominational life; that what it aims to do is not to disintegrate but to reinvigorate each denomination; that it comes to help them, not to hinder them; that if they would keep their name and make it more widely prevail they shall be aided by this Congress to realize their desire.

But let it be not merely a word to this effect that goes forth; let the conforming act follow. I would not say that the steps already taken by us have been mistaken, but I would say that they stop short. This movement in the beginning had to be the work of a few gathered together as best they might. But let it never be forgotten that such a self-election to place, such a voluntary coming together constitutes only the preliminary action in a democratic organization. The completing action is to transform this mass meeting into a representative convention. And that is the action which it is now most incumbent upon us to take. So far not a single one of the denominations we are hoping to federate speaks of this Congress as "Our Congress." That omission betrays our present weakness and points to our immediate duty. We should at once frame a plan which will call upon these denominations to enter this Congress each as a body and we should turn our first and chief attention to inducing them so to enter. I do not, I may say, come before you with that plan ready made and I am not sure it can be made ready for some years, but I have a strong conviction that it is now entirely possible to take the first steps toward making it ready. We can ask that the Unitarians, the Universalists, the Reformed Jews, the Ethical Culturists, the Independents shall appoint delegates to a convention whose duty shall be to frame articles of federation; and we can agree to abide by the articles which they shall frame.

I am sometimes accused of over-driving the analogy between a democratic secular government and a democratic ecclesiastical government. I will not admit the justice of the accusation. There is a fundamental analogy between them, and every year of my fourteen years in the ministry has gone to prove that the more thoroughly this analogy is grasped, the better is it for our churches. And here, in this matter of federating our liberal denominations, the preliminary conditions are fundamentally the same as the preliminary conditions out of which the United States government arose, and they demand fundamentally the same treatment, at least to the extent of calling for a constitutional convention.

And surely you will all admit that it is folly to suppose that an organic body will look with kindly eyes upon the action of any group of men who take it upon themselves to act for that body. To put it bluntly and yet not faultfindingly, such an action must inevitably appear to the body as an invasion of its own autonomy, and invasions are as little relished in one field as in another. We have already gone so far as to awaken this feeling, but we need go no farther. We still have time to vindicate the right-mindedness of our intentions if we will now turn and direct our uttermost energy to inducing the liberal denominations to chose representatives of their own to take the next great steps in the noble movement. The Unitarians and Universalists have adequate machinery, both national and local, by which their representatives can be chosen; for the Independents a simple but adequate machinery can be devised; and the Jews can either enlarge the functions of their Hebrew Union or their general convention to meet this exigency, if such enlargement be necessary, or they, like the Independents, can devise some simple but efficient method of determining the representation. Once it is clearly seen that a constitutional convention is the thing needed, the way to its attainment will be made to appear. For us, to-day, the pressing duty is to cause it to be seen that this convention is the thing needed and the thing we desire. By inadvertence, I fain would believe, rather than by intention, we have given the denominations ground to fear that what we have in hand here is not a joining together and a reinvigorating of our liberal bodies, but the breaking of them into pieces and the assimilation of their parts into a new body. I for one wish it to be distinctly understood that I am for federation not for assimilation.

If for the purpose of checking this tendency to, or this danger of, assimilation it be necessary to rescind certain actions we have taken, let them be rescinded. I am indeed not unmindful of the Macedonian calls for help which have already poured in upon the Congress, but these calls were better left unheeded for a while than heeded in the wrong way. Some skirmishing along the line may indeed be permissible now, but the imperative duty is to get our separate corps compacted into a solid army before we begin a general movement all along the line. If therefore any action like the appointment of a state missionary tends to set the liberal denominations of that state against us, the action should be undone. The good he accomplishes can be postponed for a year or two or a way can be found to accomplish it which will not involve the greater harm of impeding the real union of our liberal bodies. For instance, pending the time this Congress shall become a body composed of the regularly elected representatives of the denominations, we could invite these denominations to nominate one or more of their number to act as an advisory Missionary Council for the United States, with power to co-operate in all cases where a union of liberals is necessary in order to organize a congregation, and to endeavor to bring about such union where old prejudices now impede it.

Such a council would be trusted by the denominations, for the presumption would be that their interests would be guarded by the men whom they themselves had selected

to guard them. It is not, on the other hand, within the limits of human nature, for them to presume that their interests will be guarded by men chosen by some one else. And herein, it seems to me, lies the fundamental error in our present policy. It is flying in the face of human nature, or it is open to the appearance of so doing. To unfriendly eyes it may seem like a case of self-appointed attention to somebody's else business, and I could wish that we do all in our power to take away this appearance of evil by striving for a Missionary Council nominated by the various bodies, or, failing in that, for a council made up of the men in whom the denominations are likely to have the largest confidence—their more conservative men, if you will.

There are some among us who have little faith that we can by any action win the confidence or co-operation of the conservative majority in the existing denominations. Such distrust is at bottom distrust of the aim of our movement. If the confidence of this conservative majority cannot be won then a union of the liberal bodies is not possible, and nothing remains but the erection of a new liberal body to draw to itself what it can both of newly formed societies and of societies won away from the old denominations. It is possible that the latter action will be the only issue of this our movement, and should such be the case this new denomination might possibly serve some good end in the world. But how dreadingly I shrink from the prospect of such an outcome! It smacks of the old sectarian process. It seems out of all keeping with the spirit of the age. It points not to that liberalism which is patient as well with those who go slow as with those who go fast. This yearning after soul liberty, which is the best impulse of the ages, can never come full-circled until it rims into one body both conservative and liberal, and leads to as much solicitude to guard the rights of the one as of the other. And if that yearning in its fullness be really in our hearts, I must believe that we will turn with all our energy to the arduous, yea, the uninspiring task of winning the rank and file of the liberal denomination into sympathy with the purpose of federating them into a great Liberal Catholic Church.

To that end the Congress as it is now constituted should be kept in vigorous life in order that all the liberal bodies may meet together to hear the words of our great leaders and so learn more fully than we now know how deeply at one we are in purpose and belief. A discussing or talking body of this sort has a use to serve at present, though I clearly see that such use is transitory and that interest in our meetings will soon die if we are not steadily pressing toward the goal of becoming a working as well as a discussing body. And even now there is work for us, for we are surely ready for union to the extent of having a common center for the publication and dissemination of our literature. The harvesting of the fruits of these seed-thoughts into churches under a united guidance can wait or be tardily attended to, but surely the world ought no longer wait to learn how great is the unanimity of thought among our leaders, how inspiring it is, how needful to the soul hunger of the age. Let us then, I would urge, join our forces to have a common headquarters whence we can send forth to all quarters of the country these silent evangelists whose voice will not be heard but whose word shall enter with eager welcome into thousands and tens of thousands of waiting hearts.

These, then, in conclusion, are some of the undertakings which it seems to me it should be the policy of the Liberal Congress to promote: First, conference meetings, national, sectional and local, which will show by the spoken word, both to our own denominations and to the listening world, that there is a body of liberal divinity, a body of belief which is held with unexpected unanimity and which is gratifyingly well adapted to meet the greatest needs of progressive thinkers. Second, a post-office propaganda whereby through the printed page we can carry the same impression to our own denominations and to the reading public. Third, a missionary council composed, if possible, of members nominated by the denominations themselves. Fourth, a committee or a plan to bring about the calling of a constitutional convention. And fifth, a common headquarters with a secretary and other clerical helpers to carry these enterprises forward to success. And lastly and most important of all, a distinct understanding among ourselves and a clear announcement to the world, that this Congress will at present and so long as any hopes of success remain, strive for nothing but the complete and satisfactory federation of the liberal denominations into the great Liberal Catholic Church of America.

REV. L. J. DUNCAN.

Mr. President and Friends:—I quite agree with Mr. Judy as to the ultimate character and function of this Congress and the nature of the federation. The weakness he has pointed out is the weakness that inheres in the individualistic character of all democracies. It arises out of a lack of public spirit, an excess of independency. This weakness will itself prevent the formation of the federation in the manner he has suggested.

How far the liberal denominations of America can be federated depends upon how greatly the world-regarding interest they profess predominates over their merely self-regarding interest. Too long we have been looking at this question from the point of view of its effect upon the denominations. High time is it that we should begin to consider what its effect will be upon the thought and life of the world. We are confronted by a duty of tremendous moment; and in the face of duty the supreme question is not what can be, but what ought to be, what must be done. Greater, far, than any duty we may owe to any church is the duty which we as teachers of religion and ethics owe to the world. It is a most appalling fact that the whole tendency of our modern social life is toward a disregard of the divine potentialities of human nature, and the impoverishment of the individual career. Notwithstanding the enormous increase in the productive power of human energy, with its vast wealth, its high standards of taste and cheapened products; notwithstanding our improved facilities for education, with its broader knowledge, more active thinking and sounder philosophy; notwithstanding the political and religious freedom of which we so proudly boast, men today are not finding any inspiring worth in life, do not know how to find it; but under the increasing burdens of materialistic wants and ambitions are sinking into a mere drudgery of existence and steadily losing all sense of their moral grandeur, all concern about the achievement of an immortal destiny, all sense both of the power and duty to achieve it. All classes are alike the victims of this prevailing pessimism, and their despairing cries rise alike from the hovel and the mansion, a cry for help, for something which shall reveal to them some worth, some inspiration in life that will make its hard drudgery luminous with meaning, and nourish their famished souls and strengthen their enfeebled wills with higher resolve and nobler purpose.

At all times and on every hand goes up from modern society these passionate cries of human souls that yearn to know life, to feel the dignity of destiny, the divineness of manhood, that shall bring them the power and peace that their souls teach them should somewhere be found. It is religion they crave; the power and the help of soul culture which only religion can give. Man's greatest need today is the religious teacher that shall interpret him to himself. The old churches cannot any longer answer that need. They are not adjusted to the task. Their message and their methods belong to the past. They have been tried and found wanting. The mass of mankind today will have no part nor lot in their dogmas, no respect for their authority, no reverence for their sacraments; they are all too remote. Man today craves something more vital than a God of definitions, something more human than a spectacular Christ, something more rational than a scheme which professes only to save him from a hell less terrible than he already knows. He demands a revelation of God right here in the midst of his degredation and despair. He wants to know what is divine in that. He craves salvation from the miseries and cares that afflict and torment him now. He wants to know how to live and what to live for; yet will he bow to no authority that claims supremacy over his reason, nor reverence any sanctity other than his own soul enshrines.

This, my friends, is the tremendous duty that confronts the liberal churches. Now, if you think that this man is to be saved by any ism, liberalism or dogmatism, I wish you joy of your endeavor but you will not save him. He cares as little for your Universalism and Unitarianism as he does for the others' Methodism and Presbyterianism. Theorize as you will, the grim facts of our modern social life have forever put an end to mere denominationalism as a means of evangelizing men. Nothing less than a strong, tender, enlightened and reverent instruction in the great truths and ideals that lie at the heart of universal religion will avail to emancipate the individual career from the grinding tyranny of our modern social organism.

This is what makes it *our* duty. Shall we, in the face of it, sit down to self-regarding considerations? I tell you plainly what I know to be true, that for the purpose of bringing to man the help he so sorely needs, for the purpose of instituting churches and supporting missionaries in the field who shall instruct him in these matters and make him feel their dignity and importance, and to give him a place where from time to time he can come, or be drawn, under the influence of those religious and ethical ideals which tend to make him noble, self-reliant and true, the liberal churches must unite their forces and ignore their petty differences. The times are ripe for just this—nothing less comprehensive will answer. Men everywhere, especially the unchurched whom most of all it is our mission and duty to reach, are in a state of revolt against denominationalism. It is the religious quarrels over definitions and names and sectarian rivalries which have alienated them from the old churches; the same things

will drive them from us. They hunger and thirst for religion; but it must be untrammeled by creeds and names of sectarian import. No one of our liberal denominations can do this, not all of them, separately, can do it, because of their denominational limitation. We who are in the denominations understand how little these differences mean, but the class I speak of does not. So long as each of our churches continues to work separately for the propagation of our common faith among the unchurched, under its own particular denominational flag, it will be only a source of confusion to those we most desire to reach. They will not understand, and they do not care for, our differences. Their questions will put us continually on the defensive to explain the trifling differences that distinguish the Universalist from the Unitarian, and him from the Ethical Culturist, and him from the Independent, and all of them from the Jew. You will never get them to understand that the real difference is merely nominal; and if you do, it will not help the matter. It will still seem to them that we liberals, while professing freedom from dogmatism, still retain the dogmatic spirit and at bottom really care more for those things that distinguish us from each other than we do for those deeper and more vital things in which we are all united and which unite us to all men; and, of course, as long as they think this they naturally, and rightfully too, will mistrust us; and the salvation which society might have at our united hands, it will lose. But on the other hand if we go to them as a federation of different denominations, but so firmly united in the great purpose of saving men, by the power of those great fundamental matters concerning which we are all agreed, that we can ignore our differences and work together through one channel for the accomplishment of that purpose, it will be such an example of true catholicity, of moral and religious earnestness, of the vital power of universal religion, as will at once command the attention and respect of men. It will be a demonstration in actual experience of what we profess, that liberal religion tends to real freedom, is undogmatic, and that character is the supreme matter.

There will still be a place and a work for each of our denominations. For the purposes of sustaining the organizations already existing and of ministering to such as are not yet ready to cast off their denominational clothing, our existing denominational institutions and machinery will be indispensible and must be preserved. For purposes of evangelization they are already inadequate and must naturally become more and more so. Only such a federation for work as this Congress contemplates will answer. This is what ought to be, what must be done. It calls for denominational self-renunciation in the interests of the larger ideals we hold in common, in the greater human interest—the salvation of the individual, of society. Where federation is impossible what still remains for the Congress to do? Unless it proves recreant to duty and false to the world-moving ideal that has called it into being, there is only one thing it can do. It must go on—"be the cup of strength" in the world's great agony. There are still left the unorganized churches, some that own denominational fealty, and still more unorganized and soul-hungered men and women who will give it support. If that makes it simply another denomination in spite of itself, so be it. It will at least be one denomination that dares be true to its own ideals, dares to vindicate in practical ways what its principles teach. If that makes it a denomination, the fault is not in its cherished ideal nor in the methods it pursues, but in the blind conservatism of those who, clinging to the worn out traditions and methods of the past, miss the splendid opportunity of bringing to a sick and despairing world the help it so sorely needs and the inspirations for which it yearns. The task before us requires that we make precedents, not follow those already made, and, be it a federation or be it a denomination, the Liberal Congress must go on.

After the papers of Mr. Judy and Mr. Duncan were given, the discussion which followed brought out essentially the following points:

Dr. Canfield thought Mr. Judy struck the right chord, though it did not exactly meet the feeling of the majority.

Rabbi Moses thought the Congress should stop short of sending out ministers.

Dr. Hirsch emphasized again that the Jews had no interest in a new denomination.

There are points of difference.

Mr. Jones thought Mr. Judy's dream of a confederation that would be realized by beginning at the larger end, was the sure way of arousing denominational suspicions, and, if it succeeded, of really creating another denomination; for this would subordinate existing organizations. "The present Congress is now working upon the only theory that can keep clear of the imputation of interference. There are interests which this Congress can represent unrelated to any denomination. To undertake to precipitate relations by legal procedure, as indicated by the resolution, would be to find ourselves in the old entanglement of the denominations; questions of bases, creeds and funds would be hopelessly mixed with our new opportunity. We should not be frightened from the future by this gag of 'a new denomination.' It would have been a potent argument to keep Wesley's mouth shut and Luther's spirit down. The Congress represents a fellowship much larger than the suggested confederation. In this Congress a Trinitarian should be as much at home as a Unitarian if he is willing to respect other people's convictions. The Congress reaches around the globe. No figure of the United States should intrammel it."

Dr. Thomas thought we needed the grace of patience. "I am in the profoundest sympathy with what Dr. Hirsch has said. We are children of the past. Our dear Jewish brethren and sisters are children of a very remote past, a very great past, God's greatest past in this world. If we believe our own New Testament, they are the root, the vital life that is planted not only in one country or another, but is rooted in the eternal reality of things, rooted in the life of God and man. Out of it came our Christ and our Paul and our Savonarola and Wesley. They have their tender associations, and to interfere with these would not only be unwise but it would be cruel, and the injustice done by Christianity would be increased. Christianity ought to repent for a hundred thousand years for what it has done against Judaism. Even if the Jews crucified the Christ—which I do not myself believe; the Romans crucified him—but if they did, the Christ himself prayed, "Father, forgive them." But organized Christianity got mad a thousand years ago and has stayed mad ever since and gone on crucifying Jews. Christ wept over it. Humanity wept over it, and surely no one who has human sympathy for the near past, the Unitarian past, wants to disturb the life of that organization or to interfere with its party relations and work in the world. Nor should any one desire to disturb the near past of that little bit of heredity of Universalism. I do not speak disparagingly of them, but, compared with Judaism, they are not hatched yet. They are like little pups, they have not got their eyes open yet, and yet they are born. No one wants to disturb them. But now what do we want to do with them? In these great years of the Christian century, here is this most ancient people of God on earth, not waiting to formulate a something, but coming into the spirit of a something that has yet to formulate itself; and from the very first they have been the most ready, inclusive, fully believing, of all that have moved in this, this great movement of the Liberal Congress. And why? Because they felt it was a something that touched humanity, and hence had its roots in God and its life in God. And because of a possibility of doing something that they by themselves could not do in all communities; and that is the spirit that has brought to us the Unitarians and the Universalists, and the spirit in which the Independent churches found themselves already. This, my friends, is a movement as broad as humanity. There is no sign over it. It is our Father's house in which there are many mansions, many economies of life and work and room for us all as brethren. Are we not all brothers and have we not all one Father? Now an organic federation of these, as Brother Jones has said, may be a very difficult thing; any such confederation as would look to the extinction of any of these; but a brotherly confederation with a working policy such as this Congress contemplates, a confederation that does not disturb the denomination of any one but gives us the united strength of all for common work and puts before all the splendid ideal that we love one another as children of God and recognize each other as such, that is possible and to that we must grow. The Unitarians, the Universalists have not asked us to try to bring them together; hence in one sense it is meddlesome, obtrusive; and yet, in another sense, it is permissible, as brothers, to suggest that we come together in all the ways that we can in the spirit of God to work. And hence, I most certainly favor Dr. Hirsch's suggestion that these resolutions be left for further thought. And as to a denomination, it is the strangest thing to me that people think we are starting a denomination. Those who stop to consider what a denomination is, if we are to define the term by the past, ought to see that denominations have grown up around special leaders and special interpretations. In this movement there is no special leader. We are all in the field together and we are united in the law and life of love to do good. How are you going to make a denomination out of that? If you do, you have got it so large that there can never be another. And I think that it is something of that kind that Jesus meant when he said: 'Father, I will that they all be one. By this shall all men know that ye are my disciples, if ye have love one for another.' Meantime, if we are anything, if we have any vitality in us, we want to do something more than to say we love each other and love humanity. We want to be working for the ungathered people.

"I feel that we have a real work to do in trying to establish churches, and I would most surely agree with Dr. Moses, that

wherever there is a place where we can establish a Jewish church, we should send them a Jewish pastor. With all my heart I agree to it, and I would help establish an Episcopal church and let them button their shirt collars behind. I tell you a church of any kind that is trying to be religious is doing good. Our great concerns would be to get people housed. Get them into a church, and the American Congress conception of a church is large enough to take them all in and yet not disturb any existing denomination. We have an organization for work. There are dead Universalist churches and dead Unitarian churches in Illinois, and there is not much hope of the resurrection of either of these denominations. Now it is not their fault, not mine, I am simply stating facts. There is great debate about the physical resurrection of Christ. Let us begin to talk about the resurrection of some dead churches and convert some new ones. I honestly believe there are some in these denominations that would rather they would stay dead (they have lain in their graves not only three days but some of them many times three years) and they would rather they would rot unless they rise with the denominational name. They think a dead Universalist or a dead Unitarian church is better than a living church under the American Congress. Now the spirit of work is what we want. We need organization. I have carried that much out of the Methodist church, at least, and I want to see people at work and organized for work and filled with the spirit of God, and I care not what their name is if they have God's spirit and love, and I stand ready to shake hands with any man, woman or child on this continent of God who wants to work for love of God and love of man, and that is the spirit of the American Congress."

Mr. Johonnot said: "I would be second to no man in believing in the spirit of unity. I believe in the possibility of some kind of united work. I believe also in its necessity. But we are making a great mistake if we do not confine ourselves to the business proposed, a matter that is clearly seen by my friend Mr. Judy, whose paper expresses entirely my sentiments, although I have not been in any way in consultation with him. There are only two possible ways for any such Congress as this to effect anything. First, through federation of organic bodies. I believe that is the only feasible thing, and I must confess I do not have very much hopes of doing anything in that way. I see more clearly year after year—and I am connected officially as clergyman with both Unitarian and Universalist churches; I believe in both of them and like them both, despite even what has been said—and I see more clearly the impossibility of bringing them together. There is a possibility, however, in the future; but little can be done now. But when a Congress starts out to build "non-sectarian" churches instead of bringing about unity with one another, it simply sets denominations at war with one another. I speak abruptly, bluntly, but still with my heart in this thing. The result thus far has been to drive them farther apart, because a mistake has been made in its organization. Unless we take out of the Constitution, 'The purpose of this Congress is to build undenominational churches,' and cease to go out to do any kind of work like that, we shall not further the unity of different denominations. They should come, as they already exist, and appoint committees who shall in some way, with an advisory council, work together. Unless we do that we shall simply see that there will be more discord instead of less. I care nothing for names. I care nothing for the Unitarian or Universalist names. I care nothing about these things, but I do want fraternity and not that which will separate us farther than we are today."

Dr. Faville, of Appleton, said:—"I fancy that I am the only really and truly orthodox pastor on this platform and in this assembly. I ought to go forward so that you can take a good survey, look at me, but I think I can make you hear as it is. I only want to say that I think Mr. Jones gave voice to much that has been in my own mind in reference to this movement, for I represent a class in a denomination of five thousand churches. I represent a growing spirit in those churches, those independent churches, and I know that there is a looking towards this Congress from many of the pastors in the Congregational churches, a looking towards this with hope, with expectation, and that hope and expectation I think was given by no one so well as by Mr. Jones. Now, I hope that nothing will come in that will make it necessary for us to feel that we, as liberal orthodox, are not welcome; that we are not one with you in the large and true sense. I have a personal wish, brethren, that the name of this association had not been the "Congress of Liberal Religious Societies," but rather, the "Congress of Religious Societies;" for whatever may be the fact, the word "liberal" in this connection gives a little the insinuation that the rest of us fellows are illiberal, and we do not feel that way. I believe that there are very many of the pastors in the other churches, those called orthodox, and especially the Congregational churches, that are heart and soul in this movement, and I should greatly regret to have the Congress take any stand that would seem to indicate that they have no part here."

Dr. Kent, of Washington, said:—"I see and saw the difficulties of effecting an organization which shall not antagonize and excite the jealousy of denominations already in the field. But I do not know how we are going to avoid that possibility if we are going to do any real work in the world. The solution that came to my mind as a feasible one was this,—that if this Liberal Congress will take up some line of work that other churches ought to have been doing but have neglected to do, then it would have an excuse for being that it would not otherwise have. I believe that today there is, in the minds of a large number of ministers in all the churches of this land, a feeling that the great ethical principles of religion have not been applied in the world of business and politics, and that the great and pressing demand of this time is that the principles of ethics, the world-wide principles of ethics, principles acknowledged by religious people everywhere—that these should somehow be taught and enforced and applied in the world of business and politics. I see difficulties in undertaking a work of that sort. As Dr. Hirsch intimated the other day, there are few people that know very much about the subject of sociology. There is nothing so much needed today as a school which shall teach the foundation principles of true sociology, scientific sociology, and I believe that if this Congress today could unite on just that work of gathering funds and establish a school to teach men the very highest and best that is known or learned on that subject, with a view of sending men out as instructors in this work, it would be the greatest work of this age."

Rev. James Gorton said:—"I do not believe that the various liberal denominations are ready for an organic confederation, or probably will be ready or can be made ready for some years to come, however desirable that might be, yet I do believe that there is a great host of liberal men in all these denominations, and out of them, who are ready for just this kind of movement that has been begun here,—a sort of free, spontaneous confederation to carry forward that kind of work which needs to be done and cannot be done by any one of these denominations. There are many villages and cities in the state of Illinois and in other states, where under this movement religious societies could be established, but will not be established by Unitarians or Universalists or Jews."

Rabbi Gries, of Cleveland, said:—"I know full well that there are communities everywhere in which there are a small number of Jews, ten, fifteen or twenty families, unable to gather together, and they cannot support a minister. In those same communities there are a few liberals; those ungathered elements, those who are not organized for the propaganda of liberal thought in that community and in every community, ought to be banded together and ought to to be at some particular work. Dr. Kent has emphasized the word of Dr. Hirsch. Everything which Dr. Hirsch said was truth; and yet, if we are to create a school of morals and religion, then at once we come face to face with the problem that there is no place where they can teach those things. We ministers are usually supposed to be very impractical people, and I suppose I lay myself open to the charge; but I do believe that we must consider business problems and not only listen to inspiring words and present to ourselves beautiful ideals, but we must look at the problem face to face, and front actual conditions as they are, and, if we wish to do something, prepare to do something real and lasting."

Mr. Jewell, of Danville, Ill., said:—"There are a great many places like my own where there are no liberal denominations and a great many liberal people, a great many religious people. All our churches hold liberal people. Several would like to have attended this Congress. They were ready to attend. It would have been a great feast, as it has been to me, to hear the present chairman and to hear Dr. Thomas, and to hear these men, men whom we love; and I do not see the necessity of crowding this question. It had better be postponed kindly. It will do no harm. My idea of organization, would be one in which we could invite you to come and to speak the best you have in you. And we would be very glad to have our Episcopalian brother come and speak the best that is in him. It is my idea of a liberal man or liberal woman that they love to sit down and hear the best there is. I agree with Mr. Jones that this Religious Congress is much larger than the number represented here, the number of churches represented here. I do not think there has been a more glorious thing in history than the Congress or the Parliament of Religions which was held during the World's Fair, and I think the next glorious thing to that is that we can hear the best thoughts upon this subject, the most mature thoughts. And this liberal sentiment will grow larger and larger. I am more interested in this Congress than in anything else. I want you to have one at least every year. It opens our eyes, it enlarges our hearts, it builds up our spiritual strength and it makes us nearer akin to the great world and makes us feel that we are in touch with it."

The False Note.

BY REV. CHARLES E. PERKINS.

The Master sits at the organ,
And softly touches the keys;
And the tremulous air is vocal
With whispering melodies.
And, swelling in sound and volume,
The arches echo and ring
With a grandeur of choral measures
Such as heavenly choirs might sing.

In rapture of soul we follow
The music's glorious flight,
Upborne on its rhythmic billows,—
When, just at its grandest height
The listening ear is smote
By a harsh, untuneful note:
A shuddering sound that falls
With a suddenness that appalls.
And the Master's perfect skill
Shall labor in vain to fill
The place of that one false strain;
For still, as the theme flows on,
You shall hear it again and again,
Till the player's task is done.

My Creed.

BY WARREN P. LOVETT.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

Why Jesus Was Crucified.

It was not for his religious teachings but for his alleged political agitation that Jesus suffered death on the cross at the hands of the Romans. Such is the contention of a prominent Jewish rabbi in Germany in a new book entitled "Jesus of Nazareth." Dr. Hamburger, the author, is "Oberlandes-Rabbiner," that is to say, he holds rank under the Prussian Government somewhat similar to that of a bishop. This Jewish theologian denies that Jesus fell a victim to his opposition to the religious doctrine of the priesthood of his times. Jesus, he thinks, was crucified, like others before and after him, because Caiaphas regarded him as a political agitator only, and likely to lead the discontented masses in open rebellion against their Roman masters. Once in the hands of the Romans, the life of Jesus could not be saved any more than that of the "Messiahs" Judas and Theudas, who were executed shortly before Jesus (Acts v. 36, 37). That the people of Jerusalem received Jesus with joy, was sufficient to rouse the Romans, who were wont to crucify the Jews by hundreds and thousands if they removed the votive tablets and statues of the emperors. A review of the book appears in the *Nation*, Berlin. Speaking of the blasphemy which Jesus is said to have committed—from a Jewish point of view—according to St. Matthew, St. Mark and St. Luke, the author says:

"It would have been impossible to sentence the Christ to death on such grounds. According to Talmudic law, the only blasphemy punishable by death consisted in uttering Jehovah's name with an accompaniment of curses, *i. e.*, cursing the Almighty (Mishner Sanhedrin vii. 5). But Jesus is not accused of having done this. If Jesus called himself God, and this was misunderstood, he nevertheless could not be punished for it, as the mortal nature of all men is so evident that it is not necessary to find punishment for one who calls himself Divine (Sanhedrin S. 61 b). Besides, Christ recites the Jewish articles of faith, recognizes God as his God and the God of his ancestors, and this alone should have been sufficient to free him from the accusation of having called himself God or God's Son in an anti-Jewish sense (Mark xii. 29, 30). The charge of blasphemy could not possibly be proved against him, and the traditional account of his trial does not agree with the requirements of the Talmudic Code. A charge of blasphemy could only be preferred before a full conclave of the Sanhedrin, which numbered seventy-two members and formed the highest court in all secular and religious disputes (Gemara Sanhedrin S. 61 b). The case could only be heard in the Temple and in the daytime (152; Rashi Sanhedrin S. 41 a), could only lead to a conviction and sentence on the following day (Mishna Sanhedrin iv. 1.; Gemara Sanhedrin 32), and the verdict could not be published before three more days had passed, to allow time for the defense. But even if the sin of blasphemy had been committed, no sentence could be pronounced, and, more than that, no charge could be prefered against the accused unless the witnesses deposed under oath that the accused persisted in his blasphemy after having been warned three times. The Jews extended this last clause to all other capital crimes, and this led to a practical exclusion of death sentences, especially as the sentence had to be executed by the witnesses. In conclusion it must be mentioned that nobody could be sentenced upon his own assertions, as the Jewish law allowed for suicidal intentions and melancholia (Maimonides Sanhedrin xviii. 6). All the requirements of the case as cited here are wanting in the Evangelical accounts. The account given in the Gospel according to St. Matthew therefore clashes with all Jewish law as well as with the Gospel of St. John, which declares that Caiaphas demanded the death of Christ, not because he deserved death, but because a prophecy had to be fulfilled. Nor could the account given in the Gospels come from persons who were present, if a proper, legal Jewish proceeding took place, as is claimed in the Gospels. The judges did not sit in open court in determining upon such cases of blasphemy, being desirous to prevent a public repetition of that blasphemy. The accused had to make his statements before the lawyers, ere he was confronted with the tribunal (Tosephta Sanhedrin x. 11).

"How difficult it was to obtain even a much lighter punishment for dissenting opinions on the subject of religion is shown in Acts v. 34-40, where Rabbi Gamaliel defends the followers of Christ. This liberality was not unusual or exceptional; it only agreed with the perfect freedom of speech and freedom to teach guaranteed by the Talmud. Dissenting preachers were too common to excite much remark. It was only when Jesus acted against the rules laid down by the Sanhedrin that he could be punished; as long as he only accused it of negleet of duty, he went free. Cause against him was found in his driving the traders and money-changers from the Temple."—Translated for *The Literary Digest*.

What is Religion?

The article signed E. P. P.—"Definitions of Religions" in THE NEW UNITY of May 30th, recalls the following question and five answers, published many years since:

WHAT IS RELIGION?

1. The harmony of the soul with the universe. To love and trust the laws of being.—*Samuel Johnson.*
2. The effort of man to perfect himself.—*F. E. Abbott.*
3. To remember the fatherless and widow in their affliction and to keep himself unspotted from the world.—*Bible.*
4. Tenderness toward all creatures.—*Hindu Scripture.*
5. To see in every man a brother.—*Catharine Wilkinson.*

In these definitions theological creeds have no part. Do they not encourage us to rise above the dogmas that for centuries cursed the world with bitterness and bloodshed and which are still a formidable obstacle to the progress of universal love? Why are we supporting theological seminaries and building churches for the purpose of separating the children of our common Father? Is not the gospel of love sufficient for all our needs? Professor Drummond's admirable address, "The Greatest Thing in the World," shows most clearly that love alone can regenerate man. This belief was cherished by Leigh Hunt, the widely known Englishman who gave it such delightful expression in his "Abon Ben Adhem" (copied in THE NEW UNITY of June 27th)—a veritable message of love to the world. The same author, in writing of the poet Shelley, says: "He assented warmly to an opinion I expressed in the cathedral at Pisa, while the organ was playing,—that a truly divine religion might yet be established, if charity were really made the principle of it, instead of faith."

Is not the fulfilment of this prophecy already dawning? We see it in the "World's Parliament of Religions," and with still increasing light, in the "American Congress of Liberal Religious Societies." Let us lift up our hearts and sing with Isaiah: "How beautiful on the mountains are the feet of Him who bringeth good tidings, that publisheth peace."

E. S. M.

"THE BAD LANDS," said Horatio Garrett, described by the Philadelphia Press as one of the most earnest rock delvers of the party from Princeton College that recently visited the Bad Lands of North Dakota and Montana to collect fossils, "are a strange combination of desolation, horror and incomprehensible freaks of the primæval world. There are lofty peaks, bare and brown—baked into spires of burning rock by the hot sun of a million years. The valleys between are white deserts, covered with the bitter, dusty, blinding alkali that has made all that country a desert worse than Sahara ever was said to be. The rivers run white or turbid with this alkaline concretion in winter and are dry and dusty channels in the summer. The peaks, the valleys and every feature of

the whole region, in fact, seems to be thrown down upon the earth in nature's angriest mood—a hideous conglomeratiom, in which even the geological strata are displaced and entangled. This strange region was once the salt-washed bottom of the sea, and the traces of the receding waves are visible on every hand. The fossils, which were now our main pursuit, are mostly aquatic animals. Few birds, and those mostly of the semi-reptilian character, are found among them, while the innumerable bones of gigantic saurians dot the shale and sandstone of the valleys. Mingled with them are remains of bear, antelope and buffalo, and relics of an intermediate age, the bones of the mastodons and elephants—not mammoths—and of a three-toed equine, one of the ancestors of the horse. Some of the servants of the eocene and miocene periods were indescribably hideous. Looking upon the remains of these monsters and gazing on the awful scenery of the country—a bit of Hades upturned to view, one might say—is it any wonder the Indians shunned the Bad Lands and said they were haunts of ghosts and the home of evil demons?"

Isaiah.

BY EVE DAVIESON, CHICAGO.

Sad and thoughtful sat the prophet,
For his inward bosom burned
With a passion pure and lofty,
And his dumb lips wildly yearned
For the strength and grace to utter
Mighty words, whose import deep
Would rebuke a sinful people
And arouse them from their sleep.

Suddenly the heavens parted
And he gazed upon the Throne,
Where six seraphims were bending
Near the mystic, vast Unknown.
With two wings His feet each covered,
With two wings each veiled His face,
With two wings each soared in rapture
Round the radiant seat of grace.

And they lifted up their voices
And they praised His deathless name,
Till the prophet's form was shaken
And he bent his face in shame.
Then, a seraphim descended
Straightway from the Father's feet,
And with one live coal from heaven
Touched those lips so cold and weak.

Ah! his fainting soul was lifted
And consumed with hidden fire,
Till he raised his arms and shouted
In the strength of his desire!
And his voice rushed forth like waters,
God's own kiss had burst the seal
On his lips, and thrilled his being
With a holy, restless zeal.

For he spoke in words of wonder,
Till the message of the Lord
Fell upon the wayward people
Like the angel's flaming sword;
Till they bent like those first parents
'Neath the sense of sin and shame,
And the sacred hills of Judah
Echoed back Jehovah's name.

But all ye whose souls are burning
With an impulse wild and sweet,
With a love and adoration
That the lips may never speak.
Do ye justice, walk ye humbly,
God will make thy life a test,
Holy be as He is holy
And let silence tell the rest.

WAR is being waged in England against the use of the word scientist. The Duke of Argyll, Sir John Lubbock Lord Rayleigh, Lord Kelvin and Professor Huxley unreservedly condemn the word; Sir John Lubbock proposes philosopher instead; Lord Rayleigh and Kelvin prefer naturalist. Professor Huxley thinks that scientist must be about as pleasing as electrocution to anyone who respects the English language. Grant Allen, while disapproving of the word, thinks it is pedantry to object to a new word when it is used by a majority of the persons; after the camels of altruism and sociology, scientist is comparatively a gnat. Alfred Wallace alone is not disturbed by the word; he describes it as useful, and argues that, since we have biologist, geologist, chemist, physicist and specialist, we might as well use scientist, and he further asks, "What is there to use instead?" *Science Gossip* says the word was first invented and used by Whewell in his "Philosophy of the Inductive Sciences."

The Home

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Sun.—To be made with Thee one spirit,
Is the boon I lingering ask.

Mon.—With whatsoever woof we fill
To our weak hands His might He lends.

Tues.—Build up, Soul, a lofty stair;
Build a room in healthier air.

Wed.—They whose hearts are whole and strong,
Heaven to them is close in sight.

Thurs.—These restless hearts in Thy deep love are still,
We pray Thee, teach us how to do Thy will.

Fri.—Here there is no rest;
Better climbs to best.

Sat.—Grief is a tattered tent
Where through God's light doth shine;
Who glances up at every rent
Shall catch a ray divine.

Lucy Larcom.

Clovers.

Darling little clover,
With your leaflets three,
You must stand for father,
For mother, and for me.

You are clover three-leaves;
Now I'll pick another,
Here's an extra leaflet!
That's my baby brother.

Anyone who finds you
Wins good luck, they say;
Baby is the best luck
That ever came my way.

—KATE L. BROWN, in *The Kindergarten.*

Who are the Richest?

"I am really very sorry for you," said a Devoniensis that grew on the sunny side of a peach-house, to a wild rose that had clambered over the garden wall.

"I don't know why you should be," said the wild rose, "I am quite as well off as you."

"As well off as I am," cried the Devoniensis scornfully, "why the gardener takes no notice of you at all. I don't believe he even knows you are there."

"I don't suppose he does," said the wild rose, "but what then?"

"Why, he comes and looks at me every day," said the Devoniensis, "and gives me water if I want, and covers me up at night so that the frost can't get to me; and examines me every morning to see that I have no blight. I haven't a single want that he does not attend to."

"Ah, well; no doubt it is a fine thing to be you," said the wild rose, "but after all, I am quite as well off."

"I don't know how you make that out," said the Devoniensis in an offended tone, "you have no one to see to your wants."

"True; but I haven't got the wants, so it comes to the same thing. The frost doesn't hurt me, so I don't need covering; and the blight never troubles me, so I don't need washing; and as to water, I get as much of that as I want from the sky. So I think after all I am better off than you: surely those are the richest that have the fewest wants."

A Fragment.

BY SARAH SHERWOOD.

And God said to one of his angels, "My children of the earth are unhappy, and murmur because of the long winter. Go thou and scatter promises of returning summer, that their hearts may be gladdened by hope."

And the angel said, "What shall the promise be?"

God answered, "From the fleecy clouds and blue of the sky take fragments and scatter broadcast over all the earth where my children do murmur. Be not lavish in one spot, but everywhere leave my promise of summer."

When the snow disappears, all over our hills and valleys the snowy anemone, or wind flower, and the blue Hepatica lift their heads.

If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacles control,
Thine hour will come—go on, true soul,
Thou'lt win the prize, thou'lt reach the goal.

—Selected.

Seeing Through What We Have Seen.

Through what we have seen, we shall see. Every past experience is, as it were, a new lens added to the organ of vision. It is because we have come to understand some things that we can hope to understand others. Every truth which we have received, colors the new truth which comes into the range of our mental vision. What is true of vision is true of all experiences. It is the pianist who has discovered by his own practice the difficulty of making a run of perfect evenness, who best appreciates the degree of evenness with which such a run is made by another. That which has come into the field of one's own effort, is that which first arrests his attention in the efforts of another. All our activities, therefore, become important modifiers of all our perceiving. No matter how pure and how glorious the spectacle that one may look upon, he must look upon it through the memories of things seen before. That which his gaze has revelled in, will largely determine the aspect which the new vision has for his soul. We must consent to turn our gaze only upon things pure, things true, if we would see purely and truly in the future. It is of the first importance, as we walk along the avenues of life, to decide which things we shall open our eyes to, and which things we shall turn away from.—*Sunday School Times.*

EVERY kindergarten child feels a new power when given paper and scissors and a definite object to produce. The youngest children attempt making horses that run, birds that fly, and windmills that turn. The activity of the thing must not be divorced from it, if it is to call forth creative effort on the part of the child. I believe some original kindergartner could create a so-called school of paper cutting which would illustrate all the common movements in nature, not confining the scope of designs to plane geometry alone.—*The Kindergarten.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

American Unitarian Association.

The following letter has been sent to the secretary of the Western Conference and the various state and local conferences in the middle west according to a vote of the directors of the American Unitarian Association:

At the last meeting of the Western Conference certain resolutions were adopted concerning a closer working union between the American Unitarian Association and the churches and conferences of the middle West. These resolutions were duly reported to the Association, considered, so far as time permitted, by a majority of the directors, and will be presented to the various state and district conferences for consideration.

Recognizing the fact that a plan for missionary work, including so many details, should not hastily be adopted; recognizing also, the congregational independence of the various conferences whose approval is necessary, the directors of the Association, without coming to any definite conclusion as to its merits and defects, have instructed their secretary to address a letter to the conferences concerned, saying, that while they do not bind themselves to the acceptance of the plan proposed, they do heartily approve of the general purpose to be attained,—a more effective co-operation of the Unitarian churches of the west with one another and with the American Unitarian Association. They do not wish to anticipate the action of the several conferences. They do most heartily desire to come into closer working relations with them all. They ask therefore for a frank expression of opinion from all concerned as to the wisdom of adopting this plan with, or without, modification. If there should be general agreement in regard to this or any other plan of co-operation, the directors of the Association believe that with mutual good feeling and a common desire to serve the cause represented by our Unitarian churches in the west, all the details of a sympathetic co-operation will be adjusted in such a way as to meet all legitimate demands.

With assurances of the heartiest sympathy and a desire to find continually new ways of mutual helpfulness, I am, in behalf of the directors of the American Unitarian Association,

Yours very truly,
GEORGE BATCHELOR.

Chicago.

ALL SOULS CHURCH has one play-day in the year—a day set apart for its annual picnic, a day *consecrated*, I might and will say, to a restful, happy time in the woods. This time it was the last Saturday in June, when the children were bubbling over with the new-found sense of relief from lessons and school, and some of the older ones too were effervescing with vacation freedom. The picnic began and ended with a drive. Five barges, or wagonettes, each intended for about eighteen people, drew up before the church at one o'clock and were speedily filled and started on their way, with Mr. Jones, the pastor, on horseback, acting the somewhat unclerical part of captain, while the commissary brought up the rear in a wagon used on ordinary occasions for moving furniture.

A number of recruits were gathered on the way, and these, the wagons being already filled, acted as supernumeraries, standing on steps and clinging to the sides of the wagonettes and protesting that they preferred that method of transportation to the insipid luxury of seats. At the end of a two hours' drive down Grand Boulevard past Washington Park, on Halsted Street and Stewart Avenue in Englewood, down the Vincennes Road through Auburn Park, the party reached their objective point, a beautiful oak grove on the outskirts of Morgan Park, near the home of our old friends and fellow-parishioners, Mr. and Mrs. Wilder. Here some alarm was excited by the fact that the commissary wagon was missing and the captain went back solicitous to learn the cause. The half-hour's delay thus occasioned so whetted such appetites as needed exaggeration that the basket dinner would have been a complete success even had it been far less tempting than it actually was. When lunch was over the party dispersed to explore the woods and the greenness, and at six o'clock started homeward, carrying with them a memory of a rare June day, a social touch almost as rare to the busy workers of the All Souls hive, and a sweet picture of a green country nook which may sometime "flash upon the inward eye" and bring quiet and peace in the midst of a city's distractions.

On the last Sunday in June it is the custom of this church to substitute for the deliberate sermon, the annual flower service, in which the children of the Sunday-school take part and, in the words of the pastor, "attempt to utilize the beauty of the fields in the service of souls."

The church was beautifully decorated by the "Flower Providence" which watches over All Souls, and which year in and year out is as constant and sure as the coming of spring or the shine of morning. A large part of the service consists of choral responses and readings from Mr. Blake's "Unity Festivals," in which pastor and people challenge each other to live on the heights of life. A baby was christened in the name of "Truth, Beauty and Love," and five grown people were added to the membership of the church. Then came the class offerings of flowers which, after doing duty here, were to be taken to the sick in the hospitals and enjoyed again. And with the flowers from each class came, as Mr. Jones said, "a flower plucked from the nobler gardens of thought, a blossom from the imperishable fields of literature." Of these flower-texts most were classics and some are immortal; the keynote of them all, as of the service itself, was expressed in one:

"Father, what shall we offer?
Thy chosen flower is love."

And the high and holy lesson of helpfulness is preached in so many ways and by so many voices year after year on these home festival days of the church, that it seems as if they must sink deep into the sweet young hearts lying fallow for the precious seed. The last offering was a poem from Miss Ogden's class, representing the entire Sunday school in their thought of the friend who has just finished his twenty-five years of toilful ministry—how toilful and how pressed down at times with the holy burden of love and anxiety, it is indeed not given the children of his flock to know. It was read by a member of the class, and as the pastor and editor is away on vacation, there is no one to forbid my quoting it entire:—

"I bring no flowers; this offering
Is one of love, so high and true
Its fragrance fills the earth and soars
To heaven's o'er-arching blue.

'Tis not for our young hearts to know
The clouds, the sunshine, smiles and tears
That flecked the road thy feet have pressed
These five and twenty years.

Not ours to know the plough-share's thrust
That stirred thy heart's prolific soil,
The pain through which the God-grown thought
Rewards soul-straining toil.

Enough to sit thrice welcomed guests
At that rich feast thy ripened mind
Spreads free to those who hungered seek
The soul's true food to find.

Enough to know thy stirring voice,
That voice heard never but to bless,—
To touch the hand so strong to guide,
Encourage and caress.

O loving teacher, pastor, friend,
Look thou on us thy loyal band,—
Our strength is thine, our highest joy
To follow thy command."

After a few words of dismissal and farewell from Mr. Jones, a group of little girls sang "The Lily Benediction" and the service was ended, a service much the same year after year, but which grows in beauty and deepens in meaning as the years go by.

E. H. W.

Anamosa, Ia.

The People's Church is holding its own and steadily increasing its congregation under the pastoral labors of Rev. Charles I. Dego, recently from Michigan. Children's Day, or Flower Sunday, was observed June 9th. In the morning the pastor preached on the "Ministration of Nature to Spiritual Culture," and in the evening exercises consisting of music, recitations and select readings were given under the auspices of the Sunday School. The congregation of this church is made up of all the large souled people of the city. They put their entire selves in this work, and if grit and energy leads to success they are sure to win. Their

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[From THE NEW UNITY, May 2, 1895.]
The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.
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great need is a commodious house of worship. This would unify and permanently establish the Liberal Church. We are looking forward to the Conference of Liberal Churches in October as a Pentecostal season to our cause.—*Old & New.*

Battle Creek, Mich.

Rev. T. J. Horner, of Boston, Mass., has preached to a congregation of over three hundred in the Independent Congregational Church here the past two Sundays. A meeting was called last evening and a unanimous call extended on first ballot. A committee was sent to confer with Mr. Horner, and, receiving a favorable reply, it was arranged to fix the salary at two thousand dollars. Mr. Horner leaves today for Sullivan, Maine, where he will spend the vacation with his family. The church will open in September with the new pastor in the pulpit.

Cherokee, Ia.

The Unitarian Church on Maple Street was the scene of a very delightful reception on Thursday evening last, the occasion being a reception in honor of the new pastor and his wife, Mr. and Mrs. B. A. Van Sluyters. The hours of receiving were from 8 to 10 o'clock P. M. The guests were received by Mr. and Mrs. W. A. Sanford, Dr. and Mrs. Biller, Miss Sena Allison, Mr. L. A. Liffring Mr. and Mrs. Van Sluyters. The presentations were made by Dr. Biller. The beautiful little church was turned into a delightful reception room. Rare plants and cut flowers were everywhere. Beautiful rugs covered the floor, easy chairs and divans were distributed in delightful confusion. The orchestra, composed of Messrs. Cornish, Stabler and Hanks, were stationed in the rear of the church and discoursed sweet music during the evening. Ice cream and cake was daintily served by Miss Bertha Ferrin, assisted by Misses Mae Stiles, Lettie Whipple and Queena Burbank. Miss B. Estelle Cleaves presided with becoming grace at the lemonade table. About 150 guests were received during the evening. The reception was certainly a decided success. The Rev. Mr. Van Sluyters is from Decorah, Iowa. His sermons are very highly spoken of.

Mr. and Mrs. Van Sluyters have taken up their residence in the Olmstead House in the addition. They are genial, whole-souled people, and *The Democrat* welcomes them to Cherokee.—*From the Democrat.*

Davenport, Ia.

We learn from the last issue of *Old & New* that the annual meeting of the church was held Friday, June 14th. The attendance was large and the reports encouraging. The Ladies' Working Society showed a good-sized balance in its treasury; the church treasury showed an estimated deficiency of only a small amount on the year's expenses; the Sunday School reported a gain of about 20 pupils and four teachers; the young people reported the reorganization of Unity Club along new and vigorous lines; the calling committee showed that the new plan of throwing the burden of calling upon the ladies of the church systematically divided into groups promises much help; the entertainment committee reported several very successful entertainments given, with increased income; the new building committee had $7,500 to show for their efforts in soliciting contributions; the post-office mission committee made a gratifying report; and all in all, the results of the year have been highly encouraging. Light refreshments were served after the business, and all left the meeting reinspired for next year's hard labor—the year which we hope will witness the new building well begun.

We see also that two of Mr. Judy's recent

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sermons, "The Bible as the Word of Man" and "Ingersoll and Emerson," have been printed in a neat little volume called Liberalism in Religion, published by the First Unitarian Society of Davenport. The result is a very attractive and interesting book. Mr. Judy has gone to Bay View on Lake Michigan to spend his vacation.

Grand Haven, Mich.

The Unitarian Society here has a pretty little church, and although it has been without a minister for the past two years, there has been a Sunday School and regular services for most of that time, thanks to Mr. Stickney's earnestness and the self-sacrificing help of a few of the congregation. The last Sunday of June and the first in July the Western Secretary was here and spoke in the evening; and it is hoped that during the rest of the vacation services may be held, at least occasionally.

Milwaukee, Wis.

A very tasty little volumn of about thirty pages has been issued by the First Unitarian Church here, containing lists of members, officers and committees, as well as a brief outline of the work of the past year in Sunday School, Unity Club, Emerson Guild and Woman's Society. From it we learn that Mr. Secrist has held some services on the west side during the past year; that "the attendance was good and there was considerable interest warranting the further attempt in this direction, which it is expected will be made in the near future." A sewing school for needy children is also one of the undertakings of the coming year.

Sioux City, Ia.

Sunday, June 30, was the fifteenth anniversary of Miss Safford's ordination to the ministry, and she marked the event by preaching that day on "Fifteen Years in the Liberal Ministry." On the 23d Mr. A. L. Hudson, formerly of this city and lately graduated from the Divinity School at Cambridge, preached in Unity pulpit morning and evening to large and appreciative audiences. As one of the results of the recent celebration of the tenth anniversary of the church a history of ten years of Unity church and its activities is being prepared and will soon be ready for distribution. Miss Gordon, on her way to the east, spoke June 30 to the society in Grand Rapids, Mich., and left many warm admirers there.

Correspondence

St. Louis Letter.

Most of the liberal forces have gone into camp and many have gone to seek recreation. There is a general feeling of encouragement and a growing spirit of coöperation. Dr. Harrison's church and Dr. Sale's will continue Sabbath services during the summer. The latter are occupying the Non-Sectarian church, having sold their down-town property, preparatory to building a finer structure further west. Rev. Miss Bartlett will keep the Universalist services open. Dr. Snyder's Mission Sunday School and the Non-Sectarian Emerson Class will also continue their work uninterruptedly. So there will be some spiritual pabulum for those who remain to swelter.

It is very encouraging when secular and scientific journals become the white-winged messengers of the liberal gospel. Last year, the *Globe Democrat* of this city published a series of articles favoring higher criticism. In every Sunday's issue, Dr. John Snyder preaches the higher truths from his pulpit, "Timely Topics." Recently *The Republic* has a leader in its Sunday issues on religion. These are all making for liberalism.

The *Medical Brief* of this city, which has

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The great English reviews have very strong articles recently by Prof. Huxley, Mr. Spencer and Dr. Martineau in review of Balfour's *Foundations of Belief*, and an article by Mrs. Besant on the atonement, in reply to Mr. Gladstone.

In view of all these things, what is left for the liberal religious journal and the liberal pulpip to do? Should they echo these great voices? Certainly not. They ought to utter a still diviner prophecy. There is entirely too much sameness, too much mere saying of things, in both—too much of the mere saying, because it is the proper thing to say, under the circumstances. We need men with ideas and convictions, that are too great and strong to attempt eloquence or fine writing, too great and strong to attempt leadership merely for the sake of being in front, too great and powerful to carp, cavil and split hairs, but great and strong enough to keep us brave, serene and noble and working along our own lines. Nor should the pulpit and press suffer themselves to be attacked by superficial reform bacteria. Nothing is so fatal to human well-being, as the giving of ourselves to police and detective surveillance of others; and much reform work amounts to no more than this. The reformer is constantly in the position of measuring the other fellow by himself; always an unethical matter.

"The Union for Practical Progress" had a quite profitable meeting last week. It is working to secure proportional representation in the city and state, initiative and referendum, and a reformatory for boys. J. W. C.

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The Study Table

The Magazines.

THE ARENA for July contains an article on "Child-Life and the Kindergarten," by Mr. F. B. Vrooman, which is accompanied by three pages of bibliography. This subject is that appointed for July by the Union for Practical Progress.

THE FREE THOUGHT MAGAZINE for July contains a thoughtful and really helpful article on "The Sixth Sense," by F. W. Heald.

THE NEW ENGLAND MAGAZINE for July contains two articles by Unitarian ministers well known to readers of THE NEW UNITY,—a notably fair article on the "Evangelical Movement in America," by Charles F. Dole, and an illustrated paper on "Old Marblehead" by J. W. Chadwick, a native of the town.

THE CHAP-BOOK for July 1 contains an amusing hit on "Degenerate" hunting, signed by "A Degenerate," and some pungent notes in which the editor pays his compliments to "The Philistine" in a manner quite worthy of that undignified publication itself. The previous number of the *Chap-Book* contained the last act of a play by Robert Louis Stevenson and William Ernest Henley, entitled "Macaire," the name of the hero, as great a scoundrel as Stevenson or the writers of the Elizabethan era ever presented. This number of the *Chap-Book* has another story of murder and robbery—this time successful,—from the pen

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"THE PHILISTINE, a Periodical of Protest," monthly, published at East Aurora, N. Y., for $1.00, is on the *Chap-Book* order in size and get up; but it seems to us greatly inferior to either *Chap-Book* or *Bibelot* in ability. The contents of the first number (June) are:—"Jeremiads:" Philistines Ancient and Modern, by Wm. McIntosh; English Monuments, by Elbert Hubbard; Philistinism, by Mark S. Hubbell. "Other Things:" *Ballade des Ecrivains du Temps Jadis*, G. F. W.; The Sanity of Genius, by Rowland B. Mahony; Quatrains, by E. R. W.; Stigmata, by Wm. McIntosh; Side Talks with Philistines; and The Bok Bills of Narcissus. The last named is a fairly good hit upon Howells and Edward W. Bok, and would do very well if it stood alone; but when we find that the whole magazine is devoted to the belittlement of Howells and some others, we feel that *The Philistine* has not sufficient *raison a'etre*. Criticism is well enough in its place; but a publication which has nothing to offer the public but abuse of its contemporaries starts wrong and deserves the failure it will probably have.

IN THE NORTH AMERICAN REVIEW for July Hon. E. O. Leech's "How Free Silver Would Affect Us" is tersely put; Mr. Vandam's "Personal History of the Second Empire" has the fascination which such intimate history always has; Hon. F. C. Penfield's "Contemporary Egypt" is instructive, and Mark Twain's "Fenimore Cooper's Literary Offenses" contains a great deal of truth as well as some fun. Papers on Degeneration and Evolution appear from the pens of Max Nordau, Theodore Roosevelt and Edmund Gosse, and several other well-known names appear.

THE REVIEW OF REVIEWS for July, in an article on "Mexico as the Cradle of Man's Primitive Traditions," publishes some of the results of Dr. Augustus le Plongeon's remarkable researches in Yucatan. M. le Plongeon has spent twelve years in exploring and excavating the ruins of lost cities in that interesting country, and is thoroughly familiar with their antiquities. As a result of these investigations, he has become convinced that Yucatan is the long-sought "cradle of the human race." The *Review* publishes Dr. le Plongeon's speculations for what they are worth, but this laborious research is certainly commendable, and has brought to light much valuable material; it is to acquaint American readers with the wonderful remains of prehistoric civilizations that lie across our Southern boundary that attention is directed to his discoveries.

THE third paper, dealing with the dancer and musician, in Herbert Spencer's series on Professional Institutions, appears in *The Popular Science Monthly* for July. This number contains also an occasional article by Mr. Spencer, under the title Mr. Balfour's Dialectics, in which he discusses the position of Balfour's Foundations of Belief as to things supernatural. Dr. Andrew D. White in Beginnings of Scientific Interpretation, tells how the pioneers of scientific investigation of the Hebrew Scriptures were suppressed and how their views began to win acceptance. Prof. James Sully, in his Studies of Childhood, concludes the subject of Fear with a discussion of fear of animals and fear of the dark. In a medical study of the jury

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system the way in which the unwholesome and confusing conditions of an ordinary jury trial interfere with sound judgment is pointed out by Dr. T. D. Crothers. The question Why Children Lie is discussed by Dr. Nathan Oppenheim, who sees a frequent cause in disorders of mind or body. How far degenerate and diseased conditions can be inherited is discussed by M. Charles Féré under the title Morbid Heredity. In the Editor's Table a scientific view of social evolution is given.

THE *Atlantic Monthly* for July contains the first of Dr. John Fiske's promised historical papers. The subject treated in this issue is The Elizabethan Sea Kings. Such picturesque historical characters as Raleigh, Drake, and others of their time become doubly attractive when described by so charming a writer as Mr. Fiske. Henry J. Fletcher, who is making a study of the railroad question, contributes an important article upon A National Transportation Department. Among other features will be a scholarly article by William Everett, called The Ship of State and the Stroke of Fate; The Childhood and Youth of a French Macon; another delightful number of George Birkbeck Hill's Talks over Autographs; powerful installments of the two serials; a short story by Robert Beverly Hale, entitled A Philosopher with an Eye for Beauty; poems by Louise Chandler Moulton, Henry van Dyke and Clinton Scollard; book reviews, and the usual departments.

THE opening paper in *The Monthly Illustrator* for July is a consideration by George Parsons Lathrop of Japan's influence in American art, taking a series of drawings by Mr. and Mrs. Albert Herter as the text for his remarks, which lead to the conclusion that this influence is perceptible and beneficial, especially in the direction of greater simplicity of treatment. An article of rollicking humor lights up the pages devoted to the reproductions of selections from an exhibition of burlesque pictures in New York a few weeks ago; and to the "moral reflections" thereon by Tudor Jenks, which double the enjoyment to be had from these ridiculous skits at the fads and foibles of the art-world. The story of "Jean Valjean" is continued with unabated interest and increasing mystery.

IN *The Century* for June, the frontispiece is a hitherto unengraved bust of Napoleon owned by Charles J. Bonaparte of Baltimore and modelled from life by Corbet during the Egyptian campaign. Prof. Sloane's narrative covers the gap between the conclusion of the Italian campaign and the first victories in Egypt. As usual, there is a profusion of portraits and of pictures by French and American painters, including Detaille and Gérôme. A notable illustrated out-of-door article by John Muir relates the circumstances of his "Discovery of Glacier Bay" in Alaska. Thomas A. Janvier gives a personal narrative of the visit of the Comédie Française to Orange in the south of France and their presentation of Greek tragedies in the theater at that place, and the article is strikingly illustrated by Louis Loeb. W. D. Howells contributes the first part of a paper of quiet humor entitled "Tribulations of a Cheerful Giver", relating to the question of street charity in New York. "The New Public Library in Boston" is the subject of two articles, one on "Its Artistic Aspects", by Mrs. Van Rensselær, and the other on "Its Ideals and Working Conditions", by Lindsay Swift, and illustrations accompany the text.

The fiction has much variety, including the eighth part of Marion Crawford's "Casa Braccio," containing a remarkable chapter narrating a quarrel between a husband and

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wife; the second part of Julia Magruder's novelette, "The Princess Sonia," gaily illustrated by Gibson, and setting forth an unexpected relationship between the characters of the story. There are also three short stories, one, by Mary Hallock Foote, having a unique plot, entitled "On a Side Track;" one a sketch of strong contrasts by F. Hopkinson Smith, entitled "The Lady of Lucerne;" and a story of the Chinese quarter of San Francisco, piquantly entitled "The Gentleman in the Barrel," by Chester Bailey Fernald, a new writer. The poetry of the number includes two grimly humorous ballads, one of the sea by James Jeffrey Roche, entitled "A Business Transaction," illustrated by Howard Pyle; the other of the Civil War, by Maurice Thompson, entitled "A Ballad of a Little Fun." Other poems in various keys are contributed by Ella Wheeler Wilcox, John H. Boner, Elizabeth C. Cardozo, Louise Chandler Moulton, Clinton Scollard, R. W. Gilder, and Robert Underwood Johnson.

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Responsibility of Audiences.

A speaker is in considerable degree the creature of his audience. Not uncommonly audiences are more responsible for a speaker's exhibit of power than they suppose. Still less does the single individual in the audience imagine that in him, to some extent, may lie the making or breaking of the speaker who addresses him. Whether it be the leader of a little prayer-meeting, or the orator of a great occasion, the attitude of an individual in the audience, showing either interest or indolence, is likely to encourage or discourage, to arouse or deaden, the speaker who momentarily catches sight of him. A recent writer says that Rubinstein, when playing the piano in public, kept his eyes fixed on the keyboard. He made this his habit because on one occasion, when he was playing in London, he raised his eyes to his audience, but, instead of meeting with that sympathetic gaze which would have helped to intensify his rapture and stimulate his artistic sense, he was greeted from the front row by a prolonged yawn. Any one who has ever appeared in any capacity before an audience can imagine the chilling, discouraging, disastrous effect which this would have upon the exquisite poise of the performer's artistic feeling at such a time. But those who have not done anything except occupy the seats in front of the platform, the pulpit, or the chapel desk, will scarcely understand how a great musician could be so affected by a yawn as to resolve thenceforward never again to raise his eyes to his audience. A preacher or speaker of power may be disconcerted or disheartened by so slight a thing as one of his hearers looking at his watch or lolling as if he were simply waiting for the end. Perhaps the speaker is tedious, or is talking too long, and perhaps not. It may be just such listlessness of attitude and carelessness of action on the part of one, or a few, of his audience, that has helped to make him tedious and long. Audiences usually seem to think that they have claims upon the speaker, while he has none upon them, and that their right of criticism is a sole right. But if there is any end to be gained, the public meeting, of whatever sort, must not be regarded as one-sided. For the best results and the greatest profit of all the parties concerned, mutual helpfulness is the essential.—*Sunday School Times.*

An interesting experiment was recently made by the president of one of our Western colleges, with his freshman class, to test heir knowledge of the Bible. On the blackboard he wrote out twenty-two extracts from Tennyson. Each one of these extracts contained an illusion to some scriptural scene or truth, every one of which would be as familiar to the ordinary Bible student as the alphabet. There were thirty-four young men in the class, most of them born in Ohio and central New York, sons of lawyers, teachers, preachers, merchants and farmers, and more than half of them were church-members. These men were asked to explain on paper the scriptural allusions thus taken from Tennyson. The result showed a most deplorable ignorance of the Bible.

Nine of the thirty-four failed to understand the quotation, "My sin was as a thorn among the thorns that girt thy brow." Eleven did not know what was referred to by "the manna in the wilderness." Sixteen knew nothing about the "wrestling of Jacob with the angel." Twenty-six were ignorant of "Joshua's moon," and twenty-eight of "Jonah's gourd." As to all the other quotations there were similar results.

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Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Chapel (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

St. Paul's Church (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

Zion Congregation (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

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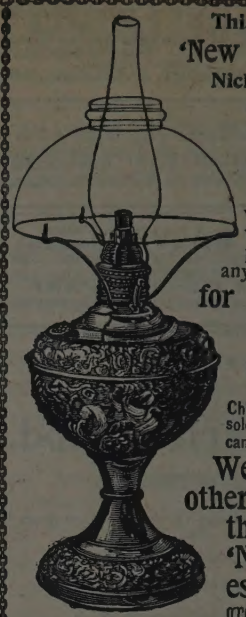

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